

**A newe mery and wittie
Comedie or Enterlude, newly
imprinted, treating vpon the Historie of
Iacob and Esau, taken out of the xxvij.
Chap. of the first booke of Moses
entituled Genesis.**

*The partes and names of the Players
who are to be considered to be Hebrews
and so should be appailed with attire.*

- | | |
|--|--|
| 1 The Prologe, a Poete. | 7 Hanan, a neighbour
to Isaac also. |
| 2 Isaac, an olde man, fa-
ther to Iacob & Esau. | 8 Ragau, seruant to
to Esau. |
| 3 Rebecca an olde womā,
wife to Isaac. | 9 Mido, a little Boy,
leading Isaac. |
| 4 Esau, a yong man and a
hunter. | 10 Deborra, the nurse
of Isaacs Lente. |
| 5 Iacob, a yong mā of gods
ly conuersation. | 11 Abza, a little wench,
seruat to Rebecca. |
| 6 Zethar a neighbour. | |

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at the signe of the Mermayde.
Anno Domini. 1568.

The Prologue of the play.

In the Booke of Genesis it is exprested,
That whē God to Abrahā made sure promis
That in his seede al nations shold be blessed:
To send him a son by Sara he did not misse,
Then to Isaac (as there recorded it is)
By Rebecca his wife, who had lōg time lē ba
Whē pleased him, at one birth he sent sons twaine. (rain

But before Jacob and Esau yet bozne were,
Oz had eyther done good, oz yll perpetrate:
As the prophete Malachie and Paule witnesse beare,
Jacob was chosen, and Esau reprobate:
Jacob I loue (sayde God) and Esau I hate.
For it is not (sayth Paule) in mans reuuing oz will,
But in Gods mercy who choseth whome he will.

But now for our conning we shal exhibite here
Of Jacob and Esau howe the story was,
Wherby Gods adoption may plain'y appcare:
And also, that what euer Gods ordinance was,
Nothing might defeate, but that it muste come to passe.
That if this storie may your eyes oz eares delite,
We pray you of patience, while we it recite.

The Historie of Iacob *and Esau.*

Actus primi, Scæna prima.

Ragau the seruant.

Esau a yong man his maister.

Now lette me see what tyme it is by the starre light :
Gods for his grace man, why it is not yet midnight,
We might haue slept these four houres yet I dare well
But this is our good Esau his common play :
What the dyuell ayleth him : now truly I thinke plaine,
He hath either some wormes or botes in his braine.
He scarcely slepeth .xij. good houres in two wakes.
I wote wel his watching maketh me haue leane cheekes.
For there is none other life with hym day by day,
But by Ragau, by drouly hogges head I say :
Why when ? Up, will it not be ? Up. I come anon.
Up, or I shall reyle you in sayth ye drouly horeson.
Why, when ? Shall I sette you ? I come sye by and by.
Up with a wilde wenyon, how long wilt thou lie ?
Up I say, by at once. Up by, let vs goe hence,
It is tyme we were in the forrest an houre sence.
Nowe the deuill stoppe that same pallyng throte (thinke I)
Somwhiles. For from he call, farewell all winke of eye.
Begin he once to call, I sleepe no more that stounde,
Though half an houres slepe wer worth .x. thousand pound.
Anon when I come in, and bydde him good morow :
Ah sye, by at last, the deuill gyue thee sorow.
Nowe the diuell breake thy necke (thinke I by and by)
That hast no witte to sleape, nor in thy bedde to lye.
Then come on at once, take my quier and my bowe,
Sette Lonell my hounde, and my horne to blowe.
Then forth goe we fastyng an houre or two ere day,
Before we may well see either our handes or way,

A.ij.

And

Ragau entreteth
with his horn
at his back, and
his hunting
staffe in hys
hande, and lea-
deth .iij. grey-
hounds or one
as may be got-
ten.

Here he coun-
terfaiteth how
his maister cal-
leth hym vp in
the mornings,
and of his an-
swers.

The Historie of

And there raunge we the wilde forest, no crumme of bread
 From morning to starck night coming within our head,
 Sometime Esau selfe will faynt for drinke and meate:
 So that he would be glad of a dead horse to eate.
 Yet of freshe the next morow forth he will againe,
 And sometime not come home in a whole night or twaine:
 Nor no delite he hath, no appetite nor minde
 But to the wilde forest, to hunt the Harte or Hinde,
 The Roebucke, the wilde boze, the fallow Deere, or Hare:
 But howe poore Ragau shall dine, he hath no care,
 Poore I, must eate Acornes or Bearies from the Tree.
 But if I be founde slacke in the sute folowing,
 Or if I do fayle in blowing or hallowing,
 Or if I lacke my Staffe, or my Horne by my syde:
 He will be quicke inough to fume chafe, and chide.
 Am I not well at ease suche a mayster to serue,
 As must haue such seruice, and yet will let me sterue?
 But in faith his fashions displease moe than me,
 And will haue but a madde ende one day we shall see.
 He passeth nothing on Rebecca his mother,
 And much lesse passeth he on Jacob hys brother.
 But peace, mumme, no more: I see maister Esau.
 Howe now, are we all ready seruaunt Ragau?
 Art thou vp for all day man? art thou ready now?
 I haue ben here this halfe houre syt waiting for you.
 And is all thing ready as I bad, to my mynde?
 We haue no cause, that I know, any fault to fynde:
 Except that we disease our tent and neighbours all
 With rising ouer early eche day when ye call.
 Ah thou drouly drasselacke, wouldest thou ryse at none?
 Nay I trow the firth boore with thee were ouersone.
 Nay I speake of your neighbours being men honest,
 That labour all the day, and would faine be at rest:
 Whom with blowing your Horne ye disease al aboutes.
 What care I for waking a sorte of clubbishe loutes?

Here Esau ap-
 pereth in sight,
 and bloweth
 his Horne, ere
 he enter.

Esau.

Ragau.

Esau.

Ragau.

Esau.

Ragau.

Esau.

And

Jacob and Esau.

And I speake of Rebecca your mother, our dame.
Butte I passe not whether she doe me prayse or blame.

And I speake of your good father, olde Isaac.
Peace folishe knave : As for my father Isaac,

In case he be a sleepe, I doe him not disease,
And if he be waking, I knowe I do him please,
For he loueth me well from myne natiuitie,
And neuer so as now, for myne admittie.

Therefore haue at it, once more will I blow my Horne
To giue my neighbour loutes an haile peale in a mozne.

Now my maister Lightfoote, how say you to this geare,
Will you do your duetie to redde or fallow Deare :

And Swan mine owne good curre, I do think in my minde,
The game shal runne apace, if thou come farre behinde :
And ha Takepart, come Takepart, here, how say you child
Wilt not thou do thy part : yes, else I am beguilde.

But I shrete your cheekes, they haue had too much meat.

I blame not dogges to take it, if they may it geat :

But as for my parte, they coulde haue pardie,
A small releuait of that that ye giue me.

They may runne light inough for ought of me they got,
I had not a good meales meate this weeke that I wot.

If we haue lucke thys day to kill Hare, Teg, or Doe,
Thou shalt eate thy belly full, tyll thou cryest hoe.

I thanke you when I haue it, mayster Esau.

Well, come on, let vs goe nowe seruant Ragan.

Is there any thing more, that I shoulde say or do :
For perhaps we come not againe this day or two.

I know nothing maister, to God I make a vow,
Except you woulde take your brother Jacob with you :
I neuer yet salve hym with you an hunting goe,
Shall we proue hym once whether he will goe or no :

No, no, that were in vaine : Alas good simple mome.
Nay, he must tarrie and sucke mothers dugges at home :
Jacob must keepe home I trow, vnder mothers wing,

All.

Ragan.

Esau.

Ragan.

Esau.

Here Esau bloweth his horn
agayne.

Here he speaketh to hys
Dogges.

Ragan.

Esau.

Ragan.

Esau.

Ragan.

Esau.

To

The Historie of

To be from the Tentes he loueth not of all thing.
Jacob loueth no huntynge in the wyldes forest :
And would feare if he shoulde there see any wyldes beast.
Yea to see the game runne, Jacob would be in feare.

Ragau.

Esau.

Ragau.

Esau.

In god soth I wene he would think erbe Ware a Beare.

What brother mine, what a worde call ye that ?

Sy: I am scarce waked : I spake ere I wist what.

Come on your ways my childe, take the law of the game.
I will wake you I trowe, and set your tongue in frame.

Ragau.

Esau.

Oh what haue you done maister Esau, Gods apes.

Why can ye not yet refraine from lettynge such scapes ?
Come on, ye must haue thre iertes for the nonce.

One.

Ragau.

Esau.

Ragau.

Esau.

Ragau.

Oh, for Gods lone sy haue done, dispatche at once.

Say there is no remedy but byde it, there is twaine.

O ye rent my cheuerell, let me be past my paine.

Take hede of Hunting termes fro henceforth, there is thre.

Whowp. Nowe a mischief on all moppng soles for me.
Jacob shall keepe the Tentes tenne yeare for Ragau,
Ere I moue agayne that he hunt wyth Esau.

Esau.

Ragau.

Come on, now let vs goe. God sende vs game and lucke,
And if my hande serue me well,

Ye wyll kill a Ducke.

Exeant ambo.

Actus primi, Scæna secunda

Hanan.

Zethar.

two of Isaacs neighbors

Hanan.

A Sy, I see I am an early man thys morne,
I am once more begylde with Esau his hoine.

But there is no suche stirrer as Esau is :

He is by day by day before the Crowe pis :

Then maketh he with his Hoine such totyng and blotwing
And with his wyde throate such shouting and ballotwing,
That no neighbour shall in his Tent take any rest,

From

Jacob and Esau.

From Esau addresseth hym to the Forrest.
So that he maketh vs whether we will or no,
Better husbandes than we wou'de be, abroade to go,
Eche of vs about our businesse and our warke.
But whome doe I see yonder commyng in the darke?
It is my neyghbo: Zethar, I perceyue hym nowe.

What neighbour Hanan, well met, god morow to you. Zethar.
I see well nowe I am not beguiled alone:
But what boote to lye still? for rest we can take none.
That I meruaile much of olde father Isaac,
Beyng so godly a man, why he is so slacke
To byng hys sonne Esau to a better way.

What shoulde he do in the matter I you pray?
Oh it is no small charge to fathers afoze God,
So to traine their children in youth vnder the rod,
That when they come to age they may vertue ensue,
Wicked pranks abhoze, and all leudnesse eschue.
And me thinketh Isaac, being a man (as he is)
A chosen man of God, shoulde not be slacke in this.

Alack good man, what shoulde he do more than he hath don? Hanan.
I dare say no father hath better taught his sonne,
Nor no two haue given better crample of life
Unto their children, than bothe he and his wife:
As by their yonger sonne Jacob it doth appeare,
He lyueth no loose life, he doth God loue and feare.
He keepeth here in the Tentes lyke a quiete man:
He geueth not hymselfe to wilidnesse any whan.
But Esau euermore from his yong childehode
Hath ben lyke to proue yll, and neuer to be good.
Yong it pricketh (folkes do say) that wyll be a thorne,
Esau hath ben nought ever since he was borne.
And wherof commeth this, of Education?
Say it is of his owne yll inclination.
They were brought by bothe vnder one tuition,
But they be not bothe of one disposition,

Hanan.
Zethar.

Esau

The Historie of

Esau is gyuen to looe and leude liuyng.

Zethar.

In fayth I warrant him haue but shreude thziuing.

Hanan.

Neither see I any hope that he will amende.

Zethar.

Then let hym euen looke to come to an yll ende.

Fo: pouth that will folow none but they: owne bzidle,

That leadeth a dissolute lyfe and an ydle,

Pouth that refuseth helosome documentes,

Do: to take erample of they: godly parentes,

Pouth that is retchelesse, and taketh no regarde,

What become of them selfe, no: which ende goe forwarde,

It is great meruaile and a speciall grace,

If euer they come to goodnesse all they: life space.

But why doe we consume this whole mo:nyng in talke,

Of one that hath no recke ne care what way he walke,

We had bene as good to haue kept our bedde still.

Hanan.

Oh it is our parte to lamente them that doe yll.

Lyke as hery Nature, a godly heart dothe moue

Others good proceedings to tender and to loue:

So suche as in no wise to goodnesse will be brought:

What god ma: but we mourne, since god vs al hath wrought

But ye haue some busynesse, and so haue I.

Zethar.

And we haue ben long, farewell neighbour heartily.

Actus primi, scæna tertia.

Rebecca the Mother.

Jacob the Sonne.

Rebecca.

Come forth sonne Jacob; why tarriest thou behinde?

Jacob.

Forsoth mother, I thought ye had sayd al your minde.

Rebecca.

Nay, come I haue yet a worde or two more to say.

Jacob.

What soeuer pleaseth you, speake to me ye may.

Rebecca.

Seyng thy brother Esau is suche an one,

Why rebukest thou hym not when ye are alone?

Why doest thou not gyue him some good sad wyse counsaile?

Jacob.

He lacketh not that mother, if it wolde auaile.

But

Jacob and Esau.

But when I doe him any thing of his fault tell,
He calleth me foolish proude boy with him to mell.
He will sometime demaunde by what authorite,
I presume to teache them which mine elders be?
He will sometime aske if I learne of my mother,
To take on me teaching of mine elder brother?
Sometime when I tell hym of his leude behauiour,
He will lende me a mocke or twaine for my labour:
And sometime for anger he will out with his purse
And call me as please hym, and sweare he will doe worse.

Oh Lorde, that to beare such a sonne it was my chaunce.

Mother, we must be content wyth Gods ordinaunce.

O, if I shoulde needes haue Esau to my sonne,

Wou'd God thou Jacob haddest the Eldership wonne.

Mother, it is to late to wishe for that is past:

It will not be done now with ye neuer so fast.

And I woulde not haue you to wish agaynst Gods wyll:

For both it is in vaine, and also it is yll.

Why did it not please God, that thou shou'dest as wele
Treade vpon his crowne, as holde hym fast by the hele?

Whatsoener myserie the Lorde therein ment,

Must be referred to his vnserched iudgement.

And what soeuer he hath pointed me vnto,

I am his owne vessell his will with me to do.

Well, some straunge thing therin of God intended was,

And what he hath decreed, must sure come to passe.

I remember when I had you both conceiued,

A voyce thus saying from the Lorde I receiued:

Rebecca, in thy wombe are now two nations,

Of vnlike natures and contrary fashions.

The one shal be a mightier people clea:

And the elder to the yonger shal be subiect.

I knowe this voyce came not to me of nothing:

Therefore thou shalt folow my counsell in o thing.

So it be not displeasing to the Lorde I must.

Rebecca.

Jacob.

Rebecca.

Jacob.

Rebecca.

Jacob.

Rebecca.

Jacob.

Rebecca.

Jacob.

W. J.

I feare

The Historie of

Rebecca.

I feare the lord eke, who is mercifull and iust :
And loth would I be, his maicstie to offende,
But by me (I doubt not to worke he doth intende,
Assay if thou canst, at some one tyme or other,
To buye the right of eldership from thy brother :
Do thou buye the birthright that to hym doth belong,
So mayst thou haue the blessing, and doe hym no wrong.
What thou hast once bought, is thyne owne of due right.

Jacob.

Other Rebecca, if withouten fraude I might,
I would your aduise put in vze wyth all my hart,
But I may not attempt any such guilefull part :
To buye my brothers eldership and hys birthright,
I feare woulde be a great offence in Gods sight.
Which thyng if I wist, to redeme I ne wolde,
Though I might get therby ten millions of golde.

Rebecca.

God, who by his worde and almightifull decree,
Hath appoynted the Clau his lorde to be,
Hath appointed some way to haue it brought about.
And that is thys way, my spyte doth not doute.

Jacob.

Vpon your worde mother, I will assay ere long,
But it grydgeth my heart to doe my brother wrong.

Rebecca.

Thou shalt do no wrong sonne Jacob, on my perill.

Jacob.

Then by Gods leane once assay I wil.

Rebecca.

Then farewell dere son, Gods blessing & mine with thee.

Jacob.

I will againe to the Tent. Well you bee. Exit Jacob.

Rebecca.

Ah my sweete sonne Jacob, good fortune God thee sende.
The most gentle yong man alyne, as God me mende.
And the moste naturall to father and mother :
O that such a meke spirite were in thy brother,
Or thy syze loved thee as thou hast merited,
And then should Clau sone be inherited.

Actus

Jacob and Esau.

Actus primi, Scæna quarta.

Isaac the husbände, Rebecca, the wife.
Mido, the ladde that leadeth blinde Isaac.

Where art thou my boy Mido, when I doe thee lacke?
Who calleth Mido? here good maister Isaac.
Come leade me forth of dores a little I thee pray.
Lay your hande on my shoulder, and come on this way.
Now O Lorde of heauen, the fountaine of all grace,
If it be thy good will that my will shall take place:
Sende successe to Jacob, according to thy worde,
That his elder brother may serue hym as his iorde.
Hy?, whither would ye goe, now that abroade ye be?
To myse Rebecca.
Wonder I doe hir see.
Lorde, thou knowest Jacob to be thy seruant true,
And Esau all frowarde thy wayes to ensue..
Wonder she is speaking, w^t at euer she doth say:
By holdyng vp hir handes, it seemeth she doth pray.
Where be ye wife Rebecca? where be ye woman?
Who is that calleth? Isaac my good man?
Where be ye wyfe Rebecca, lette me vnderstande?
She commeth to you apace.
Here my lorde, at hande.
Saying that what so euer God doth is all right,
No small grieve it were for a man to lacke his sight.
But what the Lord doth sende or worke by his high will,
Can not but be the best, no such thing can be yll.
All bodily punishment or infirmitie,
With all mannes of nature, what euer they be,
Pea and all other afflictions temporall:
As losse, persecution, or troubles mortall,
Are nothing but a triall or probation.
And what is he that firmly trusteth in the Lorde,

Isaac.

Mido.

Isaac.

Mido.

Rebecca.

Mido.

Isaac.

Mido.

Rebecca.

Mido.

Isaac.

Rebecca.

Isaac. a.

Mido.

Rebecca.

Isaac.

Rebecca.

Isaac.

The Historie of

O: stedfastly beleue th his promise and worde,
And knoweth him to be the God omnipotent,
That feedeth and governeth all that he hath sent :
Protecting his faithfull in euerie degree,
And them to relieue in all their necessitie :
What creature (I say) that both this vnderstande,
Will not take all thing in good parte at Gods hande ?
Shall we at Gods hand receyue prosperitie,
And not be content likewise with aduersitie ?
We ought to be thankfull what euer God doth sende,
And our selues wholly to his will to commende.

Rebecca. So should it be, and I thanke my lorde Isaac,
Suche dayly lessons at your hande I doe not lack.

Isaac. Why then should not I thanke the Lorde, if it please him
That I shall nowe be blinde, and my sight waxe all dim.
For who so to olde age will here liue and endure,
Must of force abide all suche defaults of nature.

Mido. Why must I be blinde too, if I be an olde man ?
How shall I grope the way, or who shall leade me than ?

Isaac. If the Lorde haue pointed thee such olde dayes to see,
He will also provide that shall be mete for thee.

Mido. I trowe if I were blinde, I coulde goe well inowe,
I coulde grope the way thus, and goe as I do nowe.
I haue done so ere now both by day and by night,
As I see you grope the way, and haue hitte it right.

Rebecca. Hea sy boy, will ye play any suche childishe knack ?
As to counterfeit your blinde maister Isaac :
That is but to mocke him for his impediment.

Mido. Nay I neuer dyd it in any suche intent.

Rebecca. Nay it is to tempt God before thou haue neede :
Wherby thou mayst prouoke hym in very dede,
With some great misfortune or plague to punish thee.

Mido. Then will I neuer more do so while I may sa :
But against I be blinde, I will be so perfight,
That though no man leade me, I will go at midnight.

Nowe

Jacob and Esau.

Howe wife, touching the purpose that I sought for you. Isaac.

What sayth my lord Isaac to his handmaide now? Rebecca.

Ye haue ofte in couerte wordes ben right earnest

Isaac.

To haue me graunt vnto you a boune and request:

But ye neuer tolde me yet plainly what it was,

Therefore I haue euer yet lette the matter passe.

And now of late by ofte being from me absent,

I haue halfe suspected you to be scarce content.

But wife Rebecca, I woulde not haue you to mourne,

As though I did your honest petition wourne.

For I neuer ment to denie in all my life

Any lawfull or honest request to my wyfe.

But in case it be a thing vnreasonable,

Then must I needs be to you vntractable.

Now therefore say on, and tell me what is your case.

I woulde, if I were sure in your heart to fynde grace:

Rebecca.

Else say I woulde be lothe.

8

To speake do not refraine,

Isaac.

And if it be reasonable ye shall obtaine:

Otherwise, ye must pardon me gentle swete wife.

Sir, ye knowe your sonne Esau, and see his life,

Rebecca.

Howe looe it is, and howe stiffe he is and stubberne,

Howe retchelesly he doth him selfe misgouerne:

He geueth himselfe to hunting out of reason,

And scructh the Lord and vs at no time or season.

These conditions can not be acceptable

In the syght of God, nor to men allowable.

Howe his brother Jacob your yonger sonne and mine,

Dothe more applie his heart to sake the wayes diuine.

He liueth here quietly at home in the Tent,

There is no man nor childe but is with him content.

Oh wife, I perceiue ye speake of affection,

Isaac.

To Jacob ye beare loue, and to his brother none.

I deede say, I can not loue Esau so well

Rebecca.

As I doe Jacob, the plaine truth to you to tell.

B.iii.

F.03

The Historie of

For I haue no comforte of Esau God wot :
I scarce know where I haue a sonne of hym or not.
He goeth abroade so early before day light,
And returneth home againe so late in the night,
And vneth I sette eye on hym in the whole weeke :
So sometime not in twaine, though I doe for hym seeke.
And all the neighbours see him as seldome as I.
But when they would take rest, they heare hym blow & cry.
Some see him so seldome, they aske if he be sicke :
Sometymes some demaunde whether he be dead or quicke.
But to make short tale, such his conditions be,
That I wishe of God he had nere bene borne of me.

Isaac.
Rebecca.
Isaac.

Well wyse, I loue Esau, and must for causes twaine.
Sure y your loue is bestowed on him in vayne.
For active he is, as any yong man can be :
And many a good morsell he bringeth home to me.
Then he is myne eldest and first begotten sonne.

Rebecca.
Isaac.
Rebecca.
Isaac.
Rebecca.
Isaac.
Rebecca.
Isaac.
Rebecca.
Isaac.
Rebecca.
Isaac.
Rebecca.
Isaac.
Rebecca.
Isaac.

If God were so pleased, I woulde that were fordoane.
And the eldest sonne is called the fathers might.
If yours rest in Esau, God giue vs good night.
A prerogative he hath in every thing.
More pitie he shoulde haue it without deseruing.
Of all the goodes his porcion is greater.
That the worthy shoulde haue it, I thinke much better.
Among his bretherne, he hath the preeminence.
Where Esau is chiefe, there is a gay presence.
ouer his bretherne he is soueraigne and lord.
Such dignitie in Esau both yll accorde.
He is the head of the fathers succession.
I woulde Esau had losse that possession.
And he hath the chiefe title of inheritaunce.
Wisdom would be in Esau chaunge that ordinance.
To the eldest sonne is due the fathers blessing.
That shoulde be Jacobs, if I might haue my wishing.
And the chiefe endowment of the fathers substance.

Which

Jacob and Esau.

Which will thrive well in Esau his governance.
By title of Eldership he hath his birthright:
And that would I remoue to Jacob if I might.
He must haue double porcion to an other.
That were more fitte for Jacob bys yonger brother.
In all manner of things diuided by a rate.
Well giuen goodes to him that the Lorde doth hate.
Why say ye so of Esau mine eldest sonne?
I say true, if he procede as he hath begonne.
Is he not your sonne too, as well as he is myne?
Wherefore do ye then against him thus sore repine?
Because that in my spirite verily I know,
God will set by Jacob, and Esau downe thow.
I haue shewed you many a tyme ere this day,
What the Lorde of them beyng in my wombe dyd say.
I vse not so to lye: And I beleue certaine,
That the Lorde spake not these wordes to me in vaine.
And Jacob it is (I know) in whome the Lorde will
His promises to you made, and to your seede fulfill.
I doubt not his promise made to me and my seede,
Leaning to his conuynance howe it shall procede.
The Lorde after his way chaunge thineritance,
But I may not wetingly bryake our ordynance.
Nowe would God, I coulde perswade my lorde Isaac,
Jacob to preferre, and Esau to put backe.
I may not do it wise, I pray you be content.
The title of birthright that cometh by descent,
Or the place of eldership comynge by due course
I may not chaunge nor shift, for better nor for worse.
Natures lawe it is, the eldest sonne to knowlage,
And in no wise to barre him of his heritage.
And ye shall of Esau one day haue comforte.
Set a good long day then, or else we shal come short.
I warrant you, he will doe well enough at length.
You must needs commaund him being your might & strength.

Well,

Rebecca.
Isaac.
Rebecca.
Isaac.
Rebecca.
Isaac.
Rebecca.
Isaac.
Rebecca.
Isaac.

Rebecca.

Isaac.

Rebecca.

Isaac.

Rebecca.

Isaac.

Rebecca.

The Historie of

Isaac.
Mido.

Well, now we go we hence, little Mido where art thou?
I haue stood here all this while, listning howe you
And my Dame Rebecca haue bene laying the lawe,
But she hath as quicke answeres as euer I sawe.
We coulde not speake any thing vnto hir so thicke,
But she had hir answer as ready and as quicke.

Isaac.
Mido.

Yea, womens answeres are but fewe times to seeke.
But I did not see Esau neither all this same weeke:
Nor I do loue your sonne Esau so well,
As I do loue your sonne Jacob by a great deale.

Isaac.
Mido.

Do dost thou Mido, and tell me the cause why?
Why? for I doe not; And none other cause knowe I.
But euery body as well one as other,
Doe wish that Jacob had bene the elder brother.

Isaac.
Mido.
Rebecca.

Well, come on, let vs goe.
And who shall leade you? I?
No, it is my office as long as I am by.
And I woulde all wiues, as the world this day is,
Woulde vnto their husblandes likewise do their office.

Mido.
Rebecca.

Why dame Rebecca, then al wedded men shold be blind.
What thou foolish laide, no such thing was in my minde.

Actus secundi, scæna prima.

Ragau. the Seruant of Esau.

Ragau.

I haue hearde it ofte, but now I feele a wonder,
In what grienous paine they die, that die for hunger.
Oh my greedie stomacke howe it both bite and gnawe?
If I were at a racke, I could eat heu or strawe.
Mine emptie gutts doe frette, my malwe doth euen teare,
Woulde God I had a piece of some horsebread here.
Yet is maister Esau in worse case than I.
If he haue not some meate the soner he will die:
He hath sonke for faintnesse twice or thrice by the way.

And

Jacob and Esau.

And not one tiely bitte we got since yester day.
All that euer he hath, he woulde haue giuen to day
To haue had but thre morsels his hunger to allay.
O: in the fildes to haue mette with some hoggs,
I coulde scarcely kepe him from eating of these doggs.
He hath sent me afoze some meate for to prouide,
And commeth creeping after, scarce able to stride.
But if I knowe where to get of any man,
For to ease myne owne selfe, as hungry as I am,
I pray God I sinke: but if any come to me,
Die who die will, for sure I will first serued be.
I will see if any be ready here at home:
O: whether Jacob haue any that peakishe mome.
But first I must put all my dogges by,
And lay by thys geare, and then God sende vs the cup.

Actus secundi, scæna secunda.

Esau the maister.

Ragau the seruant.

O what a grieuous pain is hunger to a man?
Take all that I haue for meate, helpe who that can.
O Lorde, some good body for Gods sake gyue me meate.
I force not what it were, so that I had to eate.
Meate or drinke, saue my life, or breade, I recke not what.
If there be nothing else, some man giue me a cat.
If any good body on me will doe so much cost,
I will teare and eate hir rawe, she shall nere be rost,
I promise of honestie I will eate hir rawe.
And what a nody was I, and a howeson daue,
To let Ragau goe with all my doggs at ones:
A shoulder of a dogge were now meate for the nones.
Oh what shall I doe: my teeth I can scarcely charme,
From gnawing away the braune of my very arme.
I can no longer stande for faynt, I must needs lie.
And except meate come soone, remedlesse I die.

Esau.

Commeth in
so faint that he
can scarce go.

C. 1.

And

The Historie of

And where art thou Ragau whome I sent befoze?
Unlesse thou come at once, I neuer see thee more.
Where art thou Ragau, I heare not of thee yet?

Ragau.

Here as fast as I can, but no meate can I get.
Not one draught of drinke, not one pome more of bread
Not one bit or crum though I hold streight way be dead.
Therefore ye may now see how much ye are to blame,
That wil thus serue your self for folowing your game.

Esau.

Ah thou villain, tellest thou me this now?
If had thee, I woulde eate thee, to God I vowe,
Ah, meat thou ho:son, why hast thou not brought me meat?

Ragau.

Would you haue me bring you that I can nowhere geat.

Esau.

Come hither, let me tell thee a worde in thine eare.

Ragau.

Nay, speake out aloud: I will not come a fote nere.
Fall ye to snatchng at folkes: adieu I am gone.

Esau.

Nay for gods loue Ragau, leaue me not alone:
I will not eate thee Ragau, so God me helpe.

Ragau.

No, I shall desire you to chouse some other whelp.
Being in your best lust I woulde topple with ye,
And plucke a good crowe ere ye brake your fast with me.
What: are you mankene now? I reckon it best I,
To bind your handes behind you euen as ye lye.

Esau.

Nay haue mercy on me, and let me not perishe.

Ragau.

In faith nought could I get toberwith you to cherishe.

Esau.

Was there nothing to be had among so many?

Ragau.

I coulde not finde one but Iacob that had any,
And no grannt would he make for ought that I could say,
Yet no man aline with fairer wo:des coulde him pray.
But the best redde pottage he hath that euer was.

Esau.

So pray him I may speake with him once ere I passe.

Ragau.

That message by Gods grace shall not long be vndone.

Esau.

Die thee go apace, and returne againe sone.

If Iacob haue due brother's compassion,
He will not see me fainte after this fashion,
But I dare say, the wretche had rather see me thross,

Then

Jacob and Esau.

Than he would finde in his harte to do so muche cost :
For where is betwene one freman and an other,
Lesse loue sound than now betwene brother and brother?
Will Jacob come forth to shewe comforte vnto me?
The hozeson hypocrite will as sone hanged be.
Yet peace, me thinketh Jacob is comming in dede:
And my minde geueth me at his hande I shall speede.
For he is as gentle and louing as can be,
As full of compassion and pitie.
But let me see, doth he come? no I warrant you.
He come quod I : tush, he come : then hang Esau.
For there is not this daye in all the worlde rounde,
Suche an other hoodpeake wretche to be founde.
And Ragau my man, is not that a fine knaue?
Haue any mo maisters suche a man as I haue?
So idle, so loytring, so trifling, so toying?
So prattling, so tratling, so chiding, so boying?
So iesting, so wresting, so mocking, so mowing?
So nipping, so tripping, so cocking, so crowing?
So knappishe, so snappishe, so eluishe, so frowarde?
So crabbed, so wrabbed, so stiffe, so vntowarde?
In play or in pastime, so iocunde, so mery?
In worke or in labour so dead or so weary?
Oh that I had his eare betwene my teeth now,
I should shake him euen as a dog that lulleth a sow.
But in faith if euer I recouer my selfe,
There was neuer none trounced as I shal trounce that elf.
He and Jacob are agreed I dare say, I,
Not to come at all, but to suffre me here to die.
Whiche if they do, they shall finde this same word true,
That after I am dead, my soule shall them pursue.
I will be auenged on all foes till I dye.
Pea and take vengeance when I am deade too I.
For I mistrust against me agreed they haue :
For thone is but a foole, and thother a starke knaue.

C. 11.

I assure

The Historie of

Ragau.

I assure you Jacob, the man is very weake.

Esau.

But hearken once again, me thinke I heare them speake.

Ragau.

I promise you I feare his lyfe be alreadie past.

Jacob.

Wary God forbidde.

Esau.

Loe nowe they come at last.

Ragau.

If ye beleue not me, see your selfe where he is.

Jacob.

I ye brother Esau, what a soyle is this?

About vaine pastime to wander abroade, and peake,
Til with hunger you make your selfe thus faint & weake.

Esau.

Brother Jacob, I pray you chide now no longer,
But giue me somewhat wherewith to slake mine hunger.

Jacob.

Alack brother, I haue in my little cotage,
Nothing but a mease of grosse and homely pottage.

Esau.

Refreshe me therewithall, and boldly aske of me,
The best thing that I haue, what soeuer it be.
I were a very beast, when thou my life doest saue,
If I shoulde sticke with thee for the best thyng I haue.

Jacob.

Can ye be content to sell your birthright to mee?

Esau.

Holde, here is my hande, I doe sell it here to thee.
With all the profits thereof henceforth to be thine,
As free, as full, as large, as euer it was mine.

Jacob.

Then sweare thou hand in hande before the lyving Lord,
This bargaine to fulfill, and to stande by thy worde.

Esau.

Before the Lord I sweare, to whom eche heart is known
That my birthright that was, from henceforth is thine owne.

Jacob.

Thou shalt also with me by this promise indent,
With this bargaine and sale to holde thy selfe content.

Esau.

If eche penie thereof might be worth twentie pounce,
I willingly to thee surrender it this sounce.
And if eche cicle might be worth a whole talent,
I promise with this sale to holde me content.

Jacob.

Come, let vs set him on foote that he may goe sup.

Ragau.

Nay, first I will knowe a thing, ere I helpe him vp.
Strra, will ye eate folke when ye are long fasting?

Esau.

No, I pray thee helpe me vp, and leaue thy iestyng.

No

Jacob and Esau.

No trow, eate your brother Jacob nowe if you lust.
For you shall not eate me, I tell you, that is iust.

Come, that with my pottage thou mayst refreshed be.

There is no meate on earth that so wel liketh me.

Yet I may tell you, it is potage dearely bought.

No not a whitte, for my bargaine take thou no thought.

I desye that birthright that shoulde be of more price,

Than helping of ones selfe, I am not so vnwise.

And how then sir, shall poore Ragau haue no meate?

Yes, and if thou canst my brother Jacob intreate.

God graunt I haue inough for Esau alone.

Why then I perceyue poore Ragau shall haue none.

Well, much good do it you with your potage of Rice:

I woulde fast and fare yll, ere I eate of that price.

Woulde I sell my birthright beyng an eldest sonne?

Forsoth then were it a faire threde that I had sponne.

And then to lette it goe for a meale of pottage,

What is that, but bothe vnchristinelle and dotage?

Alack, alack, god blessed father Isaac,

That euer sonne of thine, shoulde play such a leude knacke.

And yet I doe not thinke but God this thyng hath wrought,

For Jacob is as good as Esau is nought.

But forth commeth Mido, as fast as he can trot:

For a cicle, whether to call me in or not?

Ragau.

Jacob.

Esau.

Ragau.

Esau.

Ragau.

Esau.

Jacob.

Ragau.

Esau entring
into Jacobs tent
shaketh Ra-
gau off.

Actus secundi, scæna tertia

Mido the boy.

Ragau.

HA, ha, ha, ha, ha,

Nowe who sawe ere suche an other as Esau?

By my truthe I will not lie to thee Ragau,

Since I was borne, I neuer see any man

So greedily eate rice out of a potte or pan.

He woulde not haue a dishe, but take the pot and sup.

Mido cometh
in clapping
his hands, and
laughing.

C. 1. 1.

Pe

The Historie of

He neuer salve hungry dogge so flabbe pottage by.

Ragan.

Why howe did he suppe it? I pray thee tel me how?

Mido.

Mary even thus, as thou shalt see me do now.

Here he counterfaicteth supping out of the pottle.

Oh I thanke you Jacob: with all my hart Jacob.

Gently done Jacob: A frendely part Jacob.

I can suppe so Jacob.

Yea than wyll I suppe too Jacob.

Here is good meate Jacob.

Ragan.

As ere was cate Jacob.

Mido.

As ere I salve Jacob.

Ragan.

Claus a dawe Jacob.

Mido.

Swete rice pottage Jacob.

Ragan.

By Claus dotage Jacob.

Mido.

Foily good chere Jacob.

Ragan.

But bought full déere Jacob.

Mido.

I was hungry Jacob.

Ragan.

I was an unthrift Jacob.

Mido.

We will none nowe Jacob.

Ragan.

I can not for you Jacob.

Mido.

I will eate all Jacob.

Ragan.

The deuyll go withall Jacob.

Mido.

Thou art a good sonne Jacob.

Ragan.

And would he neuer haue done Jacob?

Mido.

No, but styll cogeld in like Jacke daw that cries ka kob.

That to be kylde I coulde not laughyng forbear:

And therfore I came out, I durst not abide there.

Ragan.

Is there any pottage lefte for me that thou wotte?

Mido.

No. I left Claus about to lick the pottle.

Ragan.

Lick quod thou: now a shame take him that can all lick.

Mido.

The pottle shall nede no washing, he will it so lick.

And by this he is sitting downe to bread and drinke.

Ragan.

And shal I haue no part with hym, doste thou thinke?

Mido.

No, for he praiode Jacob ere he did begin.

To shutte the tent fast that no mo gesses come in.

Ragan.

And made he no mention of me his seruant?

He

Jacob and Esau:

He sayd thou were a knave, and had the hence, away.
Go shift where thou couldest, thou gottest nothing there.

God yelde you Esau, with all my stomacher.

I must in againe, lest perhaps I be shent,
For I asked no body licence when I went.

May it is his nature, do what ye can for him,

So thanke at his hand but chuse you sinke or swim.

Then reason it with him in a meie time and place,

And he shall be ready to flie straight in your face.

This proverbe in Esau may be vnderstande :

Clawe a churle by the tayle, and he will file your hand.

Well ywisse Esau, ye did knowe well ynowe

That I had as muche nede to be meated as you.

Haue I trotted and trudged all night and all day,

And now leaue me without doze, and so go your way?

Haue I spent so muche labour for you to prouide,

And you nothing regarde what of me may betide?

Haue I runne with you while I was able to go,

And now you purchase sode for your selfe and no more?

Haue I taken so long paine you truly to serue,

And can ye be content that I famishe and sterue?

I must lackey and come lugging greyhound and honud

And carry the weight I dare say of twentie pound,

And to helpe his hunger purchasse grace and fauour,

And now to be shutte out fasting for my labour.

By my faith I may say, I serue a good maister,

May nay, I serue an ill husband and a waster.

That neither profite regardeth nor honestie,

What meruaile I then if he passe so light on me?

But Esau nowe that ye haue solde your birthright,

I commende me to you, and god gene you good night.

And let a friend tell him his faute at any time,

Ye shall heare him chafe beyonde all reason or rime.

Except it were a fiende or a berie belt ounce,

Ye neuer sawe the matche of him in any grounde.

Esau.

Esau.

Esau.

Esau.

Esau.

When

The Historie of

When I shewe him of good will what others do say,
He wil fall out with me, and offer me a fray.
And what can there be a worse condition,
Than to doe yll, and refuse admonition?
Can suche a one prosper, or come to a good ende?
Then I care not howe many children God me sende.
Once Esau shall not beguile me I can tell:
Except he shall fortune to amende, or doe well.
Therefore why doe I about hym wast thus much talke,
Whome no man can induce ordynately to walke?
But some man perchance doth not a little wonder,
Howe I who but right nowe did roze out for hunger,
Haue nowe so muche vacant and boyde time of leasure,
To walke and to talke, and discourse all of pleasure.
I tolde you at the fyrst, I woulde provide for one:
My mother taught me that lesson a good whyle agoe.
When I came to Jacob his friendship to require,
I drewe nere and nere tyl I came to the fyre.
There harde besyde me stode the potage pot,
Euen as God would haue it, neither colde nor hot,
Good simple Jacob coulde not tourne his backe so thicke,
But I at the ladell got a goulpe or a licke.
So that ere I went I made a very good meale.
And dynde better cheape than Esau a good deale.
But here cometh nowe maister Esau forth.

Actus secundi, Scæna quarta.

Esau,

and Ragau.

Esau.

He cometh
forth wiping
his mouth.

A Sir, when one is hungry, good meat is much worth.
And well fare a good brother yet in time of neede,
The worlde is now metely well amended in deede.
By my truth if I had bidden from meate any longer,
I thinke my very maue would haue frette asonder.

Then

Jacob and Esau.

Then had I bene dead and gone I make God a volvere

Surely then the world had had a great losse of you. Ragau.

For where should we haue had your felow in your place?

What shold I haue done with my birthright in this case. Esau.

Kept it still, and ye had not bene a very asse. Ragau.

But the best pottage it was yet that euer was. Esau.

It were sinne not to sell ones soule for such geare.

We haue done no lesse in my conscience I feare. Ragau.

Who is this that standeth clattering at my backe? Esau.

A poore man of yours sir, that doth his dinner lacke. Ragau.

Dinner whoreson knane? dinner at this tyme a day? Esau.

Nothing with thee, but dinner and mounching alway.

Why thou whoreson villain slave, who is hungry now?

In dede sy: (as seemeth by your wordes) not you. Ragau.

A man were better fyll the bellies of some twelfe, Esau.

Than to fill the gutte of one such whoreson else,

That doth none other good but eate and drinke and slepe.

We shall do some thing els whom ye shall haue to kepe. Ragau.

And that maketh thee so slouthfull and so lyther, Esau.

I dare saie he was six houres comming hither,

When I sent him to make prouision afore,

Not passing a myle hence or very litle more.

And yet being so farre past the houre of dining,

See and the knane be not for his dinner whining,

Fast a while, fast with a mischief graby slave,

Must I prouide meate for euery glutton knane?

I may fast for any meate that of you I haue. Ragau.

Or deserue thy dinner before thou do it craue. Esau.

If I haue not deserued it at this season, Ragau.

I shall neuer deserue it in mine owne reason.

We promised I should eate tyll I cried hoe.

Pea that was if we toke either hare, tegge, or Doe. Esau.

But when your selfe were hungry, ye said I wot what. Ragau.

What thou villaine slave, tellest thou me now of that? Esau.

Then, helpe, runne apace, Ragau my good seruant. Ragau.

The Historie of

Esau.

Yea then was then, now is it other wise : answere.

Ragau.

Haue I nothing to do but prouide meate for you :

Esau.

We might haue geue me som part when ye had ynough.

What, of the red rice pottage with Jacob I had :

Why, the crow would not geue it hir bird, thou art mad

Is that meate for you : nay it would make you to ranke.

Nay soft brother mine, I must kepe you more lanke.

It hath made me euen since so lusty and freshe,

As though I had eaten all delicates of fleshe.

I fele no maner faintnesse wherof to complaine.

Ragau.

Yet to morow ye must be as hungry againe,

Then must ye and will ye wishe againe for good there :

And repent you that euer ye bought this so dere.

Esau.

Repent me : wherefore, then the Lorde geue me forow,

If it were to do, I would do it to morow.

For thou foolish knaue, what hath Jacob of me bought :

Ragau.

But a matter of a strawe, and a thing of nought.

Esau.

My birthright and whole title of mine eldership.

Mary sir I pray God much good do it his maship,

If I die to morow, what good would it do me :

If he die to morow, what benefite hath he :

And for a thing hanging on such casualtie :

Better a mease of pottage than nothing pardy.

If my father liue long, when should I it enioye :

If my father die soone, then is it but a toy.

For if the time were come, thinkest thou that Jacob,

Should finde Esau such a loute or such a lob,

To suffer him to enioy my birthright in rest :

Nay, I wil first tolle him and trounce him of the beste,

I thinke to finde it a matter of conscience,

And Jacob first to haue a fart for reuerence.

When my father Isaac shall the matter know :

We will not let Jacob haue my birthright I trow.

Or if he should kepe it as his owne, I pray you,

Might not I liue without it and do wel ynow :

Do

Jacob and Esau.

Do none but mennes eldest sonnes prosper well?
How line yonger brethren then, I beseeche you tell?
Once, if any thing be by the sword to be got:
This falchion and I will haue part to our lot.
But now come on, go we abroade a while and walke,
Let my birthright go, and of other matters talke.

Who? I walke: nay I trow not, til I haue better dinde. *Ragan.*
It is more time to seeke where I may some meate finde.

What saist thou drawlatch? come forth with a mischeef. *Esau.*
Wilt thou not go with me? on so:ward whoson that.
Shall it be as pleaseth you, or as pleaseth me?

Nay as pleaseth you sy, me thinke it must be. *Ragan.*
And where be my dogs? and my bound? be they all wel? *Esau.*
Better than your man, so: they be in their kennell. *Ragan.*
Then go see all be well in my parte of the tent. *Esau.*
With a right good will sy, I go incontinent. *Ragan.*
And I will to my felde the which I clensted last, *Esau.*
To see what hope there is, that it will yelde fruite faster.

Actus secundi, scæna quarta

Jacob. Mido. Rebecca. Abra, the handmayde.

Thou knowest litle Mido where my mother is. *Jacob.*
I can go to hir as streight as a threde, and not misse. *Mido.*
Go cal hir, and come againe with her thine owne selfe. *Jacob.*
Yes, ye shall see me scudde like a litle elfe. *Mido.*
Where I haue by the enticement of my mother, *Jacob.*
Bargained and boughte the birthrighte of my brother:
Tourne it all to god O Lorde, if it be thy wyll:
Thou knowest my heart Lord, I did it so: no ill.
And what euer shall please thee to worke or to do,
Thou shalt finde me prest and obedient therto.
But here is my mother Rebecca now in place.

How say you master Jacob, ranne not I apace? *Mido.*
Yes, and a good sonne to go quicke on your errand. *Jacob.*

D.ij,

Sonne

The Historie of

Rebecca. Sonne how goeth the matter: let me vnderstand.

Jacob. Forsooth mother, I did so as ye me bade,

Esau to sell me all his birthright perswade.

Rebecca. Hast thou bought it in dede, and he therewith content?

Jacob. Yea, and haue his promise that he will neuer repent.

Rebecca. Is the bargaine thorough: hast thou paid him his price?

Jacob. Yea that I haue, a measure of red pottage of rice,

And he eat it vp euery whit well I wotte.

Mido. When he had supped vp all, I sawe him lick the pottle.

This he licked, and thus he licked, and this way.

I thought to haue licked the pottle my selfe once to day.

But Esau beguilde me, I shewde him for that,

And lest not so muche as a lick for pisse our catte.

Rebecca. Sonne Jacob, sozasmuche as thou hast so well sped,

With an himne or psalme let the Lord be praised.

Sing we all together, and geue thanks to the Lord,

Whose promise and performauice do so wel accord.

Mido. Shal we sing the same himne that al our house doth sing?

For Abraham and his seede to geue God praising.

Rebecca. Yea the very same.

Mido. Then must we all kneele downe thus,

And Abza our maide here muste also sing with vs,

Kneele downe Abza, what I say, will ye not kneele downe?

Kneele when I bid you, the slackest wench in this towne.

Here they kneele downe to sing all foure, sauing that

Abra is slackest, and Midons quickest.

The firste
song.

Blessed be thou, O the God of Abraham,

For thou art the Lord our God, and none but thou:

What thou workest to the glory of thy name,

Passeth mannes reason to searche what way or how.

Thy promise it was Abraham should haue seede,

More than the starres of the skie to be tolde,

He belued and had Isaac in deede,

When

Jacob and Esau.

When both he and Sara seemed very olde.

Isaac many yeres longed for a sonne,
Rebecca thy handmaid long time was barraine,
By prayer in thy sight such fauour he wonne,
That at one birth she brought him forth sons twaine.

Wherefore O Lorde, we do confesse and beleue,
That both thou canst and wilt thy promise fulfill:
But how it shall come we can no reason geue,
Sane all to be wrought according to thy Will.

Blessed be thou O God of Abraham. &c.

Now dout not Jacob, but God hath appointed thee
As the eldest sonne vnto Isaac to be:

And now haue no dout, but thou art sure elected,
And that birthright Esau of God reiccted.

And to sell thee his birthright since he was so madde,
I warrant thee the blessing that he should haue had.

Hea: how may that be wrought?

Yes, yes, let me alone.

Ones good olde Isaac is blinde, and can not see,
So that by policie he maye beguiled be.

I shall devise howe, for no yll intent, ne thought,
But to bring to passe that I know god wil haue wrought
And I charge you twaine, Abza, and litle Mido.

May ye should haue set Mido before Abza, trow.

For I am a man toward, and so is not she.

No but yet I am more woman toward than ye.

I charge you both that what euer hath bene spoken,

Ye do not to any living body open.

For my parte it shall to no body vttered be.

And sit my tongue, if euer it come out for me:

But if any tell, Abza here, will be prattling.

For they say, women will euer be clattering.

There is none here that prattleth so much as you.

No mo words, but hence we altogether now, excat omnes.

D.ij.

Actus

Rebecca,

Jacob,
Rebecca,

Mido.

Abza,
Rebecca,

Abza,
Mido,

Abza,
Rebecca,

The Historie of
Actus tertij, scæna prima.

Esau.

Isaac.

Mido.

Esau.

Now since I last saw mine olde father Isaac,
Both I do thinke it long, and he will iudge me slack
But he cometh forth, I will here listen and see,
Whether he shall chaunce to speake any worde of me.

Isaac.

On leade me forth Mido, to the benche on this hand,
That I may sitte me downe, for I can not long stand.

Mido.

Here say this same way, and ye be at the benche now,
Where ye may sit doune in gods name if please you.

Isaac.

I maruel where Esau my sonne doth become,
That he doth now of daies visite me so seldome.
But it is oft sene whome fathers do best fauour,
Of them they haue lest lone againe for their labour.
I thinke since I saw him it is a whole weeke.
In faith litle Mido I would thou wouldest him seeke.

Mido.

Forsoth maister Isaac, and I knew it where,
It should not be very long ere I would be there.
But shall I at aduenture go seeke where he is?

Esau.

Seeke no farther Mido, already here he is.

Isaac.

We thinketh I haue Esau his voice perceiued.

Esau.

We gesse truly father, ye are not deceiued.

Mido.

Here he is come now inuisible by my soule:

For I saw him not till he spake harde at my poule,

Isaac.

Now go thou in Mido, let vs two here alone.

Mido.

Sir if ye commaund me, full quickly I am gone.

Isaac.

Yet and if I call thee, see thou be not slacke.

Mido.

I come at the first call, good maister Isaac.

Isaac.

Sonne Esau.

Esau.

Here father.

Isaac.

Is none here but we?

Esau.

None to herken our talke father, that I doe see.

Isaac.

Sonne Esau, why hast thou bene from me so long?

Esau.

I cry you mercy father, if I haue done wrong.

But

Jacob and Esau.

But I am loth to trouble you hauing nothing
To present you withall, noz benison to bring.

Sonne Esau, thou knowest that I do thee loue.

I thanke you for it father as doth me behoue.

And now thou seest my dayes draw towarde an ende.

That is to me great ruth if I coulde it amende.

I must go the way of all mortall fleshe.

Therefore while my memory and witte is yet freshe,

I woulde thee endow mine heritage to succede:

And blisse thee, (as I ought) to multiply my seede.

The God of my father Abraham, and of me,

Hath promised, that our seede as the sande shal be.

He is a God of truth, and in his wordes iust.

Therefore in my working shal be no faute I trust.

Now therefore sonne Esau, get thee forth to hunte,

With thy bowe and quiver, as erst thou hast bene wont,

Bring me of thy benison that is good.

We shall haue of the best that runneth in the wood.

When thou comest home, to dresse it, it shal behoue:

And to make for mine owne tooth such meate as I loue.

Thus doe mine owne dere sonne, and then I shal thee kisse

With the kisse of peace, and that for euer blisse.

Your will I accomplishe moste dere father Isaac,

Whits all good hast and speede, I shal not be found slack.

Then helpe lead me home, in my tente that I were set.

And then go when thou wilt.

I shal withouten lette.

Isaac.

Esau.

Isaac.

Esau.

Isaac.

Esau.

Isaac.

Esau.

Isaac.

Esau.

Actustertij, scæna secunda.

Rebecca.

This talke of Isaac in secrets haue I heard.

And what end it should come to my hert is afeard.

Here had I so muche ado to forbear to speake.

But the Lorde (I trust) will Isaacs purpose breake.

Rebecca.

I got

The Historie of

Here she kne-
leth doune and
prayeth.

O God of Abraham, make it of none effecte :
Let Jacob haue the blessing whom thou hast elect.
I for my parte shall worke what may be wrought,
That it may to Jacob from Esau be brought,
And in will I go to see what I can devise,
That Isaacs intent may faile in any wise.

Actus tertij, Scæna tertia.

Ragau.

Esau.

Ragau.

Here he com-
meth forth
with his hun-
ting staffe and
other things
and a bag of
vitailes.

Nay, we must on hunting go, yet once more again.
And neuer com home now except we speede certain.
But I trowe for hunger I haue prouided here :
That what euer befall, I Ragau shall haue there.
I haue no time to tell what delicacies here be,
But thinke this to be true for better men than me.
And what ? shall Esau hereof haue any parte ?
Nay I trust to conueigh it by such pretie arte,
That till the bag be dere, he shall it neuer see.
I shall, and if he faint, feede him as he fedde me.
I shall requite his shutting me out of the doore.
That if he bidde me runne to get him meat afoze,
I shall runne as fast as my feet were made of leade,
And tell him, there is none, though I may wel be spead.
I will be euen with him for my fare last day
When he was with Jacob.

Esau.

Ragau.

What is it that thou doest say ?
Sir on your behalfe I earnestly wishe and pray,
That if like nede chaunce, ye may fare as last day
When ye were with Jacob.

Esau.

Ragau.

Well, come on, let vs go.
Euen when ye will, is there let in me or no? Excāt ambo.

Actus

Jacob and Esau.

Actus quarti, scæna prima.

Rebecca.

Jacob.

Sonne Jacob euen now is come the very houre,
That if thou haue any grace or hearte or power,
To play thy parte well, and sticke vnto it throughout,
Esau his blessing will be thine without dout.

Rebecca.

Mother I know your good will to be vnfained :
But I see not which waye the thing may be attained.

Jacob.

I haue it contriued how all thing shall be done,
Do thou as I shall bid thee, and it will be wonne.

Rebecca.

Mother in me shall be no faulte or negligence.

Jacob.

Then herken very well vnto this my sentence.

Rebecca.

I hearde olde Isaac in a long solempne talke,
Bid thy brother Esau to the feldc to walke,
And there with his bowe to kill him some venison,
Which brought and dressed, he to haue his venison.

For I am aged (sayd Isaac) truly :

And would blesse thee dere sonne before that I dye.

Now is Esau gone to do it euen so.

But while he is away, I would haue thee to go,
Abroade vnto the flocke, and set me kiddes twain.

Of which I shall with a trice make such meate certain,

As shall say come eate me, and make olde Isaac

Licke his lippes therat, so toothsom shall it smacke.

I shall make him therof such as he doth loue,

Which in thy brothers steede to blisse thee shall him moue. Jacob.

O swete and dere mother, this deuise is but vaine,

For Esau is rough, and I am smothe certaine.

And so when I shall to my father bring this meate,

Perchaunce he will seele me, before that he will eate.

Old men be mistrustfull : he shall the matter take,

That I went about my father a soole to make.

Mother by such a prauent the matter will be worse :

And I in steede of blessing shall purchase me his curse.

Be thy curse my sonne, let it light on me.

Rebecca.

C.).

Only

The Historie of

Only set thou the kiddes hither, as I bid thee.
Do thou thy true deuotie, and let God worke therein.

Jacob.

Upon your worde mother, I will the thing begin,
Send me little Mido to helpe me beare a kidde.

Rebecca.

He shall come by and by, for so I shall him bidde.
Now lord, & if thou please, that this thing shall take place,
Further this our enterpryse, helping with thy grace.

Actus quarti, scæna secunda.

Mido.

Ake ye here maister Jacob? I came you to looke:
And here dame Rebecca hath sent you your shepecrooke
And hath commaunded me to wayte on you this day,
But wherfore or why, she woulde nothing to me say.

Jacob.

Come on then, folow me Mido a litle wayes.

Mido.

Whether ye shall leade me, I am at all assayes.

Jacob.

And art thou able to beare a kidde on thy backe?

Mido,

I am able (I trowe) to beare a quarter sacke.

How say you to this corps? Is it not fat and round?
How say ye to these legges? come they not to the ground?
And be not here armes able your matter to speede?
Be not here likely shoulders to do such a dedde?
Therfore come maister Jacob, if this your dout be,
For bringing home of kiddes, lay the biggest on me,
So that if we make a feast, I may haue some parte.

Jacob.

Yes that shalt thou Mido, right worthy thou art.

Actus quarti, scæna tertia.

Rebecca.

Abra.

Rebecca.

I Come to see if Jacob be gone a fielde yet,
A litle slacking may all our purpose let.
But now that he is gone, he will be here at once.
Therfore I will call my maide Abra for the nonce,
That all thing within may be in a redinesse.

Abra, where be ye Abra?

Abra.

Here within maistresse.

Rebecca.

Come forth: when? Abra, what Abra I say.

Anone

Jacob and Esau.

Anone.

Must I call so oft? why come ye not by and by?
I was washing my bestell forsooth maistrisse I.
And in very dedde, looke that all your bestell be clene.
There is not one foule peece in all our tent I wene,
Then make a great fyre, and make redy your pot

And see there be plenty of water colde and hotte.

And see the spitte be scoured as cleane as any pearle.

If this be not quickly done cal me noughtie gyde.

May, soft, whither away? I haue not yet all done.

I thought ye would haue had me as quicke to be gone,
As when ye call Abza, ye would haue me to come.

Than see ye haue made redy cloaues, mace, and sinamoni
Peper and saffron, then set hearbes for the potte,

We will haue the best that by me can be got.

And let no foule corner be about all the tent.

If ye find any fault, hardly let me be shent.

Is there any thing else but that I may go now?

Nought, but that when I come I finde no fault in you.

No I warrant you, I will not let my matters slepe.

Any good wenche will at hir dames bidding take kepe.

Now God of Abraham, as I trust in thy grace,

Sende Jacob the blessing in Esau his place.

As thou hast ordeyned right so must all thing be.

Performe thine own wordes lord which thou spakest to me.

Now will I go in to see that mine olde husband,

May of my secrete working nothing vnderstand.

Or in case he smell what we haue thus farre begonne,

We may thinke it all for Esau to be done.

Actus quarti, scæna quarta.

Abra the mayde, Deborra, the nourse,

HE that were now within, should find all thing I wene. Abza.
As trimme as a trécher, as tricke, as swete, as cleane.

And seing that my dame prepareth suche a feast,
I will not I trow be found such a stuttishe beast,

C.ij.

That

Abza.

Rebecca.

Abza.

Rebecca.

Abza.

Rebecca.

Abza.

Rebecca.

Abza.

Rebecca.

Abza.

Rebecca.

Abza.

Rebecca.

Abza.

Rebecca.

The Historie of

That there shall any filthe about our tent be kepte,
But that both within and without it shall bee swepte.

The second song.

It hath bene a prouerbe before I was borne,
Yong doth it pricke that wyll be a thorne.

Who will be euill, or who will be good,
Who geuen to truth or who to falshood,
Eche bodies youth sheweth a great likelihood.

Then let her
sweepe with
a brome, and
while she doth
it, sing this
song, and when
she hath song,
let her say thus

For yong doth it pricke that will be a thorne.
Who so in youth will no goodnesse embrace.

But folow pleasure, and not vertues trace,
Great meruaile it is if such come to grace.

For yong doth it pricke that will be a thorne.

Suche as in youth will refuse to be taught,
Or will be slacke to worke as he ought,

When they come to age, their prooffe will be nought.

For yong doth it pricke that will be a thorne.

If a childe haue bene giuen to any vice,

Except he be guided by such as be wyse,

He will therof all his lyfe haue a spice.

For yong doth it pricke that will be thorne.

It hath bene a prouerbe. &c.

Abza.

Now haue I done, and as it should be for the nonce,

My sweeping and my song are ended both at once.

Now but for setting mine herbes I might go play.

Debozra nurse Debozra, a worde I you pray.

Debozra.

What is the matter? who calleth me Debozra?

Abza.

Forsooth gentle nurse euen I litle Abza,

I pray you swete Debozra take in this same brome,

And loke well to all thing till I retorne home:

I must to the gardine as fast as I can trotte,

As I was commaunded to set hearbes for the pottle.

But in the meane time, I pray you nurse loke about

And see well to the fyre that it go not out,

I will aumble so fast, that I will sone be there,

And here again I trow, ere an hourse licke his eare.

There

Jacob and Esau.

There is not a prettier gyrl within this mile,
Than this Abza will be within this litle while.
As true as any stele: ye may trust her with gold.
Though it were a busshell, and not a peny tolde.
As quicke about her worke that must be quickly spend
As any wenche in twenty mile about her head.
As fine a pece it is as I knowe but a few,
Yet perchance her husbände of her maye haue a shewe.
Cat after kinde (saith the prouerbe) swete milke wil lap,
If the mother be a shewe, the daughter can not scape.
Once our marke she hath, I maruell if she slippe:
For hir nose is growing aboue hir ouer lippe.
But it is time that I into the tent be gone.
Lest she come and chide me, she will come now anone.

Debozra.

Actus quarti, scæna quinta.

Abra.

How say ye: haue not I dispatched me quickly?
A straw for that wenche that doth not somewhat likely,
I haue brought here good herbes, & of them plenty
To make both broth and farding, and that full deinty,
I trust to make such broth, that when all things are in,
God almighty selfe may wet his finger therein.
Here is time and percelie, spinache, and rosemary.
Endiue, suckorie, lacteur, violette, clary,
Liver wort, marigoide, sozell, hartes tong, and sage:
Peniryal, purselane, buglosse and bozage,
With many very good herbes mo than I do name.
But to tary here thus long, I am muche to blame.
For if Jacob should come, I not in readinesse:
I must of couenaunt be shent of our maistresse.
And I would not for twenty pounde I tell ye,
That any point of default should be found in me.

Abza.

Actus quarti, scæna sexta.

Rebecca. Mido. Jacob.

C.iiij.

I come

The Historie of

Rebecca.

I Come to see if Jacob do not returne yet,
I can not maruell enough what should be his let,
And greatly wonder he is away thus long.
I feare much of his absence, lest som thing be wrong.
As well as hearte can wishe all thing is ready here.
And now to me eche moment semeth a whole yere.
But hearke, me thinketh I here a pong kidde bleé
It is so in déede, I see Jacob, well is mee.

Mido.

Hearke maister Jacob, hearke ye euer kidde blea so?
I wene she knoweth afoze hanté wherto she shall go.

Jacob.

I would not my father Isaac should heare:

Mido.

Pay, she will scarcely be stil, when she is dead, I do feare.

Jacob.

But loe I see my mother stande befoze the tent.

Rebecca.

O Lord, me thinketh long sonne Jacob since thou went

Jacob.

And me thinketh mother, we haue byed vs well:

Mido.

I haue made many fete to folowe, I can tell.

Rebecca.

Geue me thy kidde my sonne, and nowe leat me alone,
Bring thou in thine Mido, and see thou bee a stone.

Mido.

A stone? howe shoulde that be maistresse? I am a lad:
And a boy aliae, as good as ere ye had:

And nowe in bringyng home this kyd I haue I trow,

Tricd my selfe a man, and a preatie felloe,

Rebecca.

I ment thou shouldest nothing saye..

Mido.

One warning is enough, ye had vs so last day.

Rebecca.

Well let me go in, and benison hereof make:

Jacob.

And hearest thou Mido: see that good hede thou take,

In any wise to come in my fathers sight.

Mido.

Why he seeth no better at noone than at midnight.

Is he not blinde long since, and doth his eyes lacke?

Therfore go in dame, I beare an heauy packe.

Rebecca.

I leaue you here Jacob, and hartely you pray,

That when néede shall require, you be not farre away.

Jacob.

I shall be ready mother, when so ere you call.

Actus quarti, scena septima.

Jacob.

Mido.

How

Jacob and Esau.

O how happy is that same daughter or that sonne,
Whome the parentes loue with hartly affection.
And among all others howe fortunate am I,
Whome my mother Rebecca tendreth so greatly?
If it lay in her to do any good ye see,
She would do her earnest deuoir to p^rferre me.
But as for this matter which she doth now intende,
Without thy aide O Lorde, howe should it come to ende.
Neuerthelesse forasmuche as my said mother,
Worketh vpon thy worde O Lorde, and none other,
It shall become me to shewe mine obedience,
And to thy promise O Lorde, to giue due credence.
For what is so possible to mans iudgement,
Which thou canst not with a beck performe incontinent:
Therefore thy will O Lorde, be done for euermore.

Jacob.

O Jacob, I was neuer so afeard afoze.
Why what newething is chaunced Mido, I pray thee?
O Isaac your father, hearde your yong kinde blea.
He asked what it was, and I said, a kinde.
Who brought it from the folde, I said you did.
For what purpose? forsooth sayde I,
There is some matter that Jacob would remedy:
And where hast thou ben so long litle Mido, quod he,
That all this whole houre thou wert not once with me?
Forsooth (quod I) when I went from you last of all,
You bade me be no more but be ready at your call.

Mido.
Jacob.
Mido.

But of the kiddes bleayng he did speake no more.
No, but and if he had called me afoze,
I must haue told him al, or els I must haue made a lye,
Which woulde not haue bene a good boyes part trucly.
But I will to him, and no longer here remaine,
Lest he should happen to call for Mido againe.

Jacob.
Mido.

Actus quarti, scena octaua.

Jacob. Rebecca. Deborra.

I were best also to get me into the tent,

Jacob.

That

The Historie of

That if my mother neede me, I may be present.
But I see hir come forth, and nurse Debozra also,
And bring geare with them what so ere it shall do.

Rebecca.

Where is my sonne Jacob? I do him now espie.
Come apace Debozra, I pray thee let vs hye,
That all thing were dispatched somewhat to mymind e.

Debozra.

It is happy that Jacob ready here ye finde.

Jacob.

Mother, what haue ye brought? & what things are those?

Rebecca.

Geare that I haue prepared to serue our purpose.

And bicause that Esau is so rough with heare:

I haue brought skues of kid next to thy skin to weare.

They be made glouelike, and for eche finger a stall:

So that thy fathers feeling some beguile they shall.

Then haue I brought a collar of rough kiddles heare,

Fast vnto the skinne round about thy necke to weare.

Here she doth
the skues vpon
Jacobs armes.

Come, let me do it on, and if Isaac seele,

He shall therewith be beguiled wondrous wele.

Jacob.

And what shall this geare do, that ye haue brought?

Rebecca.

It shall serue anon I warraunt you, take no thought.

Now, thzoughly to rauishe thy father Isaac,

Thou shalt here incontinent put vpon thy backe,

Esau his best apparell, whose fragraunt flavour,

Shall conuince Isaac to beare thee his fauour.

Debozra.

Mary sir now is maister Jacob trimme in deede,

That is all trikke and gallaunt so God me speede,

Now I see apparell setteth out a man.

Doth it become Esau so? nay beswete me then.

Rebecca.

Ye may now go in nurse, and leaue lookyng on him.

Debozra.

I go, mary sir Jacob is now gay and trim.

Jacob.

No sozsoth mother, this raiment liketh not me.

Jacob standeth
looking
on himselfe.

I could with mine owne geare better contented be.

And but soz satisfying of your minde and will,

I would not weare it, to haue it soz mine owne will.

I loue not to weare an other birdes feathers.

Mine owne poze homely geare will serue soz all wethers.

Rebecca.

Well content thy selfe, and solow my minde this day.

Now

Jacob and Esau.

Now the meate by this time is ready I dare say.
Before that with to much enough it be all spilt,
Take thy time, and assaile thy father when thou wilt.

Yea, but haue ye prouided mother I you pray,
That no body within may your counsaile betray?

I warrant the matter all safe from uttering,
I haue stopped all mouthes for once muttering.
Therefore whyle the tyme serueth, I thee warne,
To slacke when all thinges are ready may do harme.

Goe before, & I follow: but my chekes will blasse red,
To be sene among our folke thus apparailled.

Jacob.

Rebecca.

Jacob.

Actus quarti, scæna nona.

Isaac.

Mido.

Jacob.

Come Mido, for without thee I can nothing do.

What is it say, that ye would haue my helpe vnto?

Nothing but to sitte abroad, and take th' open aire.

That shalbe well done, the weather is very faire,

Praised be the God of my father Abraham.

Who sendeth all thing nedefull for the vse of man,

And most tenderly prouideth he for me Isaac,

Better than I can feele or perceiue what I lacke.

Where is my most dere father? as I would haue it,

Taking the open ayre, here I see him sitte.

O my most deere father Isaac, well thou be.

Here I am my swete sonne, and who art thou tell me?

Dere father, I am Esau thine eldest sonne,

According as thou baddest me, so haue I done.

Come in dere father, and eate of my benison,

That thy soule may geue vnto me thy benison.

But how hast thou sped so sone? let me vnderstande.

The Lorde thy God at the first brought it to my hande.

And art thou Esau mine elder sonne in dede?

To aske that question father, what dooth it neede?

Come nere that I may feele whether thou be he or not,

For Esau is rough of beare as any goate.

Isaac.

Mido.

Isaac.

Mido.

Isaac.

Jacob.

Isaac.

Jacob.

Isaac.

Jacob.

Isaac.

Jacob.

Isaac.

f. f.

Let

The Historie of

Let me sale thy hande, right Esau by the heare,
And yet the voice of Jacob soundeth in mine eare.
God blesse thee my sonne, and so will I do anone,
As soone as I haue tasted of thy benison.

Come on, leade me in, I will eate a pittance.

A litle thing God wotte to me is suffisance,

Wido.

I may now go play, Jacob leadeth Isaac.

But I neuer saw such a pretie knacke,

How Jacob beguiled his father, how lightly.

Now I see it true the blinde eate many a flye.

I quaked once for feare lest Jacob would be caught,

But as happe was, he had his lesson well taught.

But what will Esau say, when he cometh home?

Chuse him, but for me to go in it is wisdome.

Actus quarti, scena decima.

Rebecca.

Abra.

Rebecca.

Now I beseeche the Lorde prosper Jacob my sonne,
In our hardy enterprise which we haue begonne.

Isaac is eating such meate as he doth lone,

Which thing to blesse Jacob I doubt not will him moue:

If he obeye the blessing as I trust he shall,

Then shall my soule geue to God laude perpetuall.

But I will in to harken how the thing doth frame.

Wido.

Come in dame Rebecca,

Rebecca.

Who is it that doth me name?

Abra.

My maister Isaac is comming forth streight way.

Rebecca.

He shall not finde me here in no wise if I may.

Actus quarti, scena vndecima.

Isaac.

Jacob.

Isaac.

Set me down on the bench where thou didst me first find:

Now forsooth I haue eate meate euen to my minde.

It hath refreshed my soule wonderfully well.

For neuer dranke I better wine that I can tell.

Jacob.

If it were to your liking I am very glad.

Jacob and Esau.

It was the best meat and wine that ever I had.
Come kysse me sonne Esau with the kysse of peace,
That my loue towardes thee may the more increace.
I blesse thee here for euer my sonne in this place,
The Lord my God of might endue thee with his grace.
What sweete flavour my sonnes raiment doth yelde,
Euen the fragrant smell that commeth from a fiede.
Which the Lord hath blessed, and the same lord blesse thee:
With the dewe of heauen, the Lord thy ground encrease
That the fatnesse of the earth may neuer cease.
The Lord send thee abundaunce of corne and wine,
And prosper continually all thing that is thine.
The Lord make great people seruants vnto thee:
And nations to do homage and fealty.
And here to succede my place, mine heyre I thee make,
Of all things that I haue, possession to take.
Lord and ruler be thou ouer thy brethern all,
And bowe to thee as head, thy mothers children shall.
Cursed be that man that shall thee curse or mislay:
And who that blesseth thee, blessed be he for aye.
Thus here haue I made my last will and testament,
Which the Lord God ratifie neuer to repent.
Serue the Lord our God, and then wel shalt thou speede,
And he shall kepe promise to multiply thy seede.
My day draweth on, for olde and feeble I am.
When I dye, put me to my father Abraham.
Now kisse me once again my sonne, and then depart,
And enter vpon all, wherof now Lord thou art.

The Lord God rewarde your fatherly tenderesse.
Which ye haue here shewed me of your mere goodnesse.
Go in peace my dere sonne, leauing me here alone:
And send litle Ydo to leade me in anone. Exeat Jacob.
Lord God when thou shalt see time as thou thinkest best,
Dissolue this feeble carkeffe, and take me to thy reste.

Now do ye maister Isaac: I am here now.
For my maister Jacob did bid me come to you.

Jacob kisseth
Isaac: and the
kneleth downe
to haue his
blesing.

Jacob.

Isaac.

Ydo.

J.ij.

Ray

The Historie of

Isaac.
Mido.
Isaac.

Day boye, it was not Jacob, I dare wel say so.
Forsooth it was Jacob, if my name be Mido.
If that be a true tale, some body is come flacke,
But lord that I haue done, I will not now call backe.
But yet I will go see if I be deceined:
For in dede me thought Jacobs boyce I perceined.

Actus quarti, scæna duodecima.

Rebecca.

Rebecca.

Then she spea-
keth kneeling,
and holding
vp her handes.

O Lorde, the God of Isaac and Abraham,
I render thanks to thee though a sinfull woman,
Because of thy worde and promise true arte thou,
In sending Jacob the blessing of Esau.
And so; thus regarding a sinner as I am,
I estones thanke thee O Lorde God of Abraham,
Thy mercy and wysedome shall I sing evermore:
And magnifie thy name, for Gods there is no more.
But I will to my husbände Isaac, and see,
That so; this matter he take no greeke at me.

Actus quinti, scæna prima.

Ragau.

Ragau brin-
geth venison at
his backe.

N Ay, now at last we haue well sped I warrant you:
God lucke is not evermore against Esau.
He coursed and coursed again with his dogges here:
But they could at no time take either hare or dere.
At last he killed this with his bolue as God wold.
And to say that it is fatte venison be bolde.
But dressed it must be at once in all the haste,
That olde father Isaac may haue his repast.
Then without delay Esau shall blessed be,
Then faith cock on houe, al is ours, then who but he?
But I must in that it may be drest in time likely,
And I trow ye shall see it made ready quickly.

Actus quinti, scæna secunda.

Mido.

Jacob and Esau.

Mido.

Now now olde maister Isaac (I warrant you)
Hath blessed Jacob in the place of Esau.

Mido.

At home here with vs it is iudged no small change
But a case wonderfull, and also very strange.
The yonger brother is made elder, and againe,
The elder must nowe serue the yonger as his swayne.
And from henceforth we must all make curtesie and bow,
Vnto maister Jacob, and not to Esau now:
And Esau him selfe must vnder Jacob bee,
At his commaundement euen as well as we.
But I care not I warrant you: for our householde
Loue Jacob better than Esau twenty folde.
None loueth Esau but for his fathers sake:
But all good folkes are glad Jacobs parte to take.
And now by Esau no man will sette a pinne,
But yonder he cometh nowe, I will gette me in.

Actus quinti, scæna tertia.

Esau.

Itrow I haue now wonne my spurres for euer,
For once better venison killed I neuer.

Esau.

And though it wer somewhat long er I coulde it take,
Yet the godnesse therof doth some recompence make.
My father Isaac shall therof haue suche meate,
As in all his life he hath not the better eate.
Wherupon I doubt not, after tender kyssing,
To be streight endowed with his godly blyssing.
As his full and true heire in his place to succede,
And t'enioye the promise that God made to his seede,
And when I am once in my place of succession,
And haue all maner thinges in full possession:
I shall wryng all loutes and make them stoupe (I trowe)
I shall make the slanes couche as lowe as dog to bow.
I shall ruffle among them of an other sort,
Than Isaac hath done, and with an other port.

F. iij.

But

The Historie of

But nowe will I go see what hast within they make
That part of my hunting my olde father may take.

Actus quarti, scæna quarta.

Isaac. Mido. Esau.

Isaac.

Mido.

Isaac.

Mido.

Isaac.

Mido, come Mido, where art thou little Mido?
Where reed my maister Isaac, what shall I do?

Come leade me to mine old place, that I may sit downe

That can I as well as any boy in this towne.

O Lord my God, how deepe and vnsearchable
Are all thy iudgements, and how immutable?

Of thy iustice, whom it pleaseth thee, thou doest reiect,

Of thy mercy, whom it pleaseth thee, thou doest electe.

In my two sonnes O Lord, thou hast wrought thy will,

And as thy pleasure hath wrought, so shall it stand still.

Hence thou hast set Jacob in Esau his place:

I committe him to the gouernance of thy grace.

Esau.

Now where is Isaac that he may come and eate?

Lo where he is sitting abroad upon his seate.

Deare father Isaac, the Lord thy God thee saue.

Isaac.

Esau.

Who art thou my son? & what thing woldest thou haue?

I am your eldest sonne Esau by my name,

Nowe come home from hunting, where I had ioply game,

I haue made meate therof for your owne appetite,

Meate for your owne tooth, wherin ye will much delite.

Come eate your part, dere father, that when ye haue don,

Your soule may blesse me as your heire and eldest son.

Isaac.

Ah Esau, Esau, thou comest to late,

An other to thy blessing was predestinate,

And cleane gone it is from thee Esau.

Esau.

Alas,

Then am I the vnhappiest that euer was,

I would the saluage beastes had my body to me.

Isaac.

Esau.

Isaac.

The blessing that thou sholdest haue had, an other hath

Alas, what wretched villaine hath done me such scath?

Thy brother Jacob came to me by subtiltie,

And

Jacob and Esau.

And brought me venison, and so prevented thee.
I eate with him ere thou camst, and with my good will,
Blessed him I haue, and blessed he shall be still.

Ah Jacob, Jacob, well may he be called so :
For he hath vndermined me times two.
For first mine heritage he toke away me fro,
And see, now hath he awaye my blessing also.
Ah father, father, though Jacob hath done this thing :
Yet let me Esau also haue thy blessing.
Shall all my good huntings for thee be in vaine :

Esau.

That is done and past, can not be called againe.
Mine act must now stand in force of necessitie.
And hast thou neuer a blessing then left for me :
Behold, I haue made thy brother Jacob thy Lord.
A most poynant sworde vnto my heart is that worde.
All his mothers children his seruantes haue I made.
That worde is to me sharper than a rasers blade.
I haue also stablished him with wine and cozne.
Who be the day and houre that euer I was borne.
What am I able to do for thee my sonne ?
Ah Jacob, Jacob, that thou hast me thus vndone.

Isaac.

Esau.

Isaac.

Esau.

Isaac.

Esau.

Isaac.

Esau.

Isaac.

Esau.

Oh vnhappy happe : oh misfortune, well away,
That euer I should liue to see this wofull day.
But hast thou one blessing and no mo my father ?
Let me also haue some blessing good swete father.

Well, nature pricketh me some remorse on thee to haue.
Behold, thy dwelling place the earthes fatnesse shall haue,
And the dew of heauen whiche donne from aboue shall fall :
And with dinte of sworde thy living get thou shall.
And to thy brother Jacob thou shalt be seruant.

Isaac.

Oh, to my yonger brother must I be seruant :
Oh, that euer a man should be so oppressed.

Esau.

Thine owne fault it is that thou art dispossessed.

Isaac.

Father, chaunge that piece of thy sentence & iudgement.

Esau.

Things done can not be vndone, therfore be content,

Isaac.

Let me be in quiet, and trouble me no mo:e.

Come

The Historie of

Esau.

Come Mido, in goddes name leade me in at the doze.

O h woulde not this chafe a man, and fret his guts out :
To liue as an vnderling vnder such a loute :
Ab hypocrite, ab hedgecreeper, ab sembling wretche :
I will be euen with thee for this subtil fetch.
O God of Abraham, what reason is herein,
That to slea ones enemy it should be made sinne :
Where not one as good his part of heauen forgoe,
As not to be reneged on his deadly foe ?
God was angry with Cain for killing Abell :
Els might I kill Jacob meruellously well.
I may fortune one day him to dispatche and ridde :
The Lord will not see all things, some thing may be hid.
But as for these misers within my fathers tent,
Which to the supplanting of me put their consent,
Not one, but I shal coyle them till they stinke for pain,
And then for their stinking, coyle them of freshe again.
I will take no daies, but while the matter is hotte,
Not one of them shall scape but they shall to the potte.

Actus quinti, scæna quinta.

Ragau.

Where are we now become : marie sy here is araye,
With Esau my maister this is a blacke daye.
I told you, Esau one day woulde shite a ragge,
Haue not we well hunted, of blessing to come lagge :
Nay I thought euer it would come to suche a passe,
Snce he solde his heritage like a very asse.
But in faith some of them I dare leopard a grote,
If he may reache them, will haue on the peticote.

Actus quinti, scæna sexta.

Esau. Ragau. Abra. Mido.

Esau.

Ragau.

Esau.

Come out whores & theues, come out, come out I say.
I told you, did I not : that there would be a fray.
Come out litle whoreson ape, come out of thy denne.

Take

Jacob and Esau.

Take my lyfe for a peny, whether shall I renne?
Come out thou litle fende, come out thou skittish Gill.
Out alas, alas, Esau will vs all kill.
And come out thou mother Mab, out olde rotten witche, Esau.
As white as midnightes arsehole, or virgin pitche.
Where be ye? come together in a cluster.
In faith and these three wil make a noble muster.
Ere ye escape my fingers, ye shall all be tought.
For these be they which haue all this against me wrought.
I wrought not a stroke this day but led Isaac.
If I wrought one stroke to day, lay me on the iacke.
Hence then, get thee in, and do against me no more.
I care as muche for you now, as I did before.
What saiest thou litle therse? if I may thee catche,
Ye shall runne apace then I wene, so God me snatche.
Now to go Mido, or thou art caught in a trippe,
Say for his sake, Ab: a, ye shall drinke of the whippe.
Say for Gods loue good sweete maister Esau,
Hurt not me for Mido: speake for me Ragau.
Sir spare litle Ab: a, she hath done none euill.
A litle fiende it is, and will be a right deuill,
And she is one of them that loue not me a deale.
If ye let me go, I will loue you very wele.
And neuer any more ado against me make:
Ragau shal be surety.
Sir I vndertake.
Then hence out of my sight at once, and get thee in.
Adew, I set not a strawe by you nor a pinne.
What saiest thou thou Tib? once ye shal haue a rappe.
The best ende of suretiship is to get a clappe,
Now come on thou olde beg, what shal I say to thee?
Say what ye list, so ye do not touche me.
Yes, and make powder of thee, for I dare say, thou,
Hast bene the cause of all this feast to Esau.
No it was Jacobs feast that I did helpe to dresse.

G. J.

Ray

Mido.

Esau.

Ab: a.

Esau.

Ragau.

Esau.

Mido.

Esau.

Mido.

Esau.

Mido.

Ragau.

Esau.

Ab: a.

Ragau.

Esau.

Ab: a.

Esau.

Ab: a.

Ragau.

Esau.

Ab: a.

Esau.

Ragau.

Esau.

Debo: ra.

Esau.

Debo: ra.

The Historie of

Esau.

Rebecca.

May I thought such a witche would do such busnesse.
But by my truth if I should dye incontinent,
I knew not of the purpose wherfore it was ment.

Esau.

Deborra.

Esau.

But wilt thou tell me truth if I do forgeue thee?

Yea if I can maister Esau, beleue me.

Is it true that when I and my brother were first bozne,
And I by Gods ordinaunce came forth him befozne,
Jacob came forthwith, holding me fast by the hele?

Deborra.

Esau.

It is true, I was there, and saw it very welc.

Is it true? well Jacob I pray God I be dead,

But for my heles sake, I will haue thee by the head.

What diuel was in me, that I had not the grace

With kicking backe my hele to marre his mopishe face?

But my father Isaac will not long liue nowe,

If he were gone, Jacob I would sone mate with you.

For my soule hateth Jacob euen to the death,

And I will nere but hate him while I shall haue bzeath.

I may well dissemble vntill I see a day:

But trust me Jacob, I will pay thee when I may.

This he spea-
keth to De-
borra.

But if euer I heare that thou speake worde of this,

I shall cut out thy tongue, I will not mysse.

But come on Ragau with me, so mote I thziue,

I will get a good sworde, for ther by must I liue.

Ragau.

Esau.

Liue quod you? we are like to liue God knoweth how.

What ye saucie merchaunt, are ye a prater now?

Actus quinti, scæna septima.

Deborra.

Rebecca.

Deborra.

I Am glad that Esau is now gone certes.

For an euill disposed man he is dentlesse.

Yet am I no gladder of his departure hence,

Than I am that Rebecca is come in presence.

Rebecca.

Deborra, what dost thou tarying here so long?

I came full ill afeard least some thing had ben wrong

For Mido and Abza tolde me of Esau.

In dede

Jacob and Esau.

In dede here he was, and departed hence but now:
And one thing I tell you dame, let Jacob beware,
For Esau to mischiefe Jacob dothe prepare,

Deborah.

Call Jacob hyther, that I may shew him my minde.
Sende him hyther quickly, and tary ye behinde.
That he geue place atwhyle, it is expedient,
And howe he may be sure, I wyll the way inuent.

Rebecca.

Actus quinti, scæna octaua.

Jacob.

Rebecca.

Mother Rebecca, did ye sende for me hyther?
Yea and the cause is this, thou must go somwhither,
To hyde thee from thy brother Esau a space.

Jacob.

Rebecca.

In dede to mens malice we must sometime geue place.

Jacob.

We lieth in alwayte, to flee thee if he can.

Rebecca.

Thou shalt therfore by my rede flee hence to Haran,

And lye with my brother Laban a man aged,

Tyll Esaus wrath be somewhat asswaged.

When all thinges are forgotten, and his fury past,

I shall sende for thee again in ail goodly haste.

Yea, but howe wyll my father herewith be content?

Jacob.

Thou shalt see me wyne hym thereto incontinent.

Rebecca.

And here he commeth happily, Jacob heare me,

Make a signe to Mido, that he do not name thee,

Then gette thee in priuely tyl I do thee call.

As ye commaunde me mother Rebecca, I shall.

Jacob.

Actus quinti, scæna nona.

Isaac.

Mido.

Rebecca.

Jacob.

Where be ye good wyfe?

Isaac.

My dame Rebecca is here.

Mido.

I am glad swete husband that I see you appere,

Rebecca.

For I haue a worde or two tnto you to say.

Isaac.

Whatsouer it be, tell it me I pray.

Sir ye know, that now our life daies are but short

Rebecca.

G.ij.

And

The Historie of

And we had neuer so great neede of comfort,
Now Esau his wines being Hethites both,
We know to please vs are much vntwilling and loth.
That if Jacob eke would take any Hethite to wife,
Small ioy should we both haue or comforte of our life.

Isaac.

Wife ye speake this well, and I will prouide therfore,
Call Jacob quickly, that he appeare me before.

Mido.

I can runne apace for him if ye bidde me go.

Rebecca.

Go hie thee at once then like a good sonne Mido.

Isaac.

O Worde saue thou my sonne from miscarpyng.

Mido.

Come maister Jacob, ye must make no taryng,
For I it is that shall be shent if you be slacke,
Here is your sonne Jacob now, maister Isaac.

Isaac

Sonne Jacob, make thee ready as fast thou can,
And in all hast possible get thee vnto Laban.
He is thine owne vncle, and a right godly man,
Marry of his daughters, and not of Canan.
In Mesopotamia shalt thou leade thy life.
The lord prosper thee there, without debate or strife.
And the God of Abraham prosper thee in peace,
He multiply thy seede, and make it to encrease,
Nowe kisse me deare sonne Jacob, and so go thy way.

Rebecca.

Kisse me also swæte sonne, and hence without delay.

Jacob.

Now most tender parents, as wel with heart and word,
I bid you well to fare, and leaue you to the Lord.

Mido.

Ray maister Jacob, let me haue an hande also.

Jacob.

Euen with all my heart farewell litle Mido.

Isaac.

Now will I departe hence into the tent againe.

Rebecca.

As pleaseth God and you, but I will here remaine.

Actus quinti, scæna decima.

Esau. Ragau. Rebecca. Isaac. Mido.

And is he gone in deede to mine vncle Laban,
In Mesopotamia at the foune of Haran?
And is Jacob gone to the house of Bethuel?

The

Jacob and Esau.

The whirlewynd with him, and syngyng sende of hel.
But I shall me with him yet one daye well enough.
And who is this? my mother, whom I see here now?

She stode here al this while sir, did ye not her see?

Didst thou see her stand here, & wouldest not warne me?

Sonne Esau, afoze God thou art much to blame,
And to do as I heare of thee, is a foule shame.

Mother what is it ye heard of me of late?

That thou doest thy brother Jacob deadly hate.

Hate Jacob? I hate him and will do till I dye.

For he hath done me both great wrong and villanny.
And that shal he well know if the Lord geue me lyfe.

I ye vpon thee to speake so like a lewde captife.

My maister Esau is of nature much hote,
But he will be better than he saith, feare not.

My birthright to sell did he not make me consent?

But the same to do were not thy selfe content?

There is no man to blame for it but thine owne selfe.

Yea mother, see that ye holde with that mopishe else.

It is your deinty dearlyng, your princkore, your golpoll,

We can neuer be praised enough of your soule,

We must euer be extolled aboue the Mone,

It is neuer amisse that he hath said or done.

I would he were rocked or dandled in your lappe:

O? I would with this sauchon I might geue him pap.

I meruail why ye should so lone him, and me not?

We groned as well for the one as thother I wotte.

But Jacob must be aduanced in any wyse:

But I shall one day handle him of the new guise.

Both on thy fathers blessing and mine I charge thee,

That thy soule entend neuer such iniquitie,

Be ware by the example of Caym I thee rede,

That thou bring not the Lordes curse vpon thy head.

And what should I take all this wrong at Jacobs hande?

For geue, and the Lord shall prosper thee on the lande.

Ragau.

Esau.

Rebecca.

Esau.

Rebecca.

Esau.

Rebecca.

Ragau.

Esau.

Rebecca.

Esau.

Rebecca.

Rebecca.

The Historie of

- My sonne Esau heare me, I am thy mother :
For my sake let passe this grudge against thy brother.
- Ragau. Thy mothers request is but reasonable,
Which for you to graunt shal be muche commendable.
- Esau. Mother, though it be a great thing that ye require :
Yet must all malice passe at your desire.
And for your cause mother, this mine angre shall sake.
- Rebecca. I thanke thee my sonne, that thou dost it for my sake
Esau. For your sake with Jacob I will be at accorde.
Rebecca. And shall I call thy father to be as recorde ?
Esau. As pleaseth you mother, I can be well content.
Rebecca. Then wyll I go call hym hyther incontinent.
And where he doth already loue thee very well,
This wyll make hym to loue thee better a greate deale.
- Ragau. Truly say, this is of you a right gentill part :
At least yf it come from the bottome of your harte.
- Esau. It must nowe be thus, but when I shall Jacob fynde,
I shall then do, as God shall put into my minde.
- Rebecca. He hath at my worde remitted all his quarele.
Isaac. Forsooth I loue him the better a great deale.
And if he be here, I woulde commend his doing.
- Isaac. All prest here father to tary on your comming.
Esau. Sonne Esau, thou haste thy selfe well acquitted.
That all quarell to Jacob thou haste remitted.
It was the Lordes pleasure that it should thus be,
Against whose ordinance to stande is not for thee :
But nowe to the entent it may please the Lorde,
To knitte your hartes one day in a perfect concorde,
We shall first in a song geue laude vnto his name,
And than with all gladnesse, within confirme the same.
- Rebecca. As ye thinke best dere husbände I agré therto.
Esau. Wée ye may commaunde to what ye will haue me to do :
And so maye ye do also Ragau my man.
- Isaac. I see none, but praise we the Lorde the best we can.
Cal forth all our household that with one accorde,

Iacob and Esau:

We may all with one voyce syng vnto the Lorde.

Ragau called
also syng.

This song must be song after the prayer.

O Lorde the God of our father Abraham,
Howe deepe and unsearcheable are thy iudgements:
Thy almightifull hande did create and frame,
Both heauen and earth and all the elementes.

Man of the earth thou haste formed and create,
Some do thee worship, and some stray awrye,
Whome pleaseth thee, thou doste choose or reprobate,
And no fleshe can aske thee wherfore or why?

Of thine owne will thou didst Abraham electe,
Promising him seede as sterres of the skie,
And them as thy chosen people to protecte,
That they might thy mercies praise and magnifie.

Performe thou O Lorde, thine eternall decree,
To me and my seede the sonnes of Abraham,
And whom thou haste chosen thine owne people to bee,
Guide and defende to the glorie of thy name. FINIS.

Then entreth the Poete, and the rest stand
still, til he haue done.

When Adam for breakyng Gods commaundement
Had sentence of death, and all his posteritie:
Yet the lorde our God who is omnipotent,
Had in his owne selfe by his eternall decre,
Appointed to restore man, and to make him free,
He purposed to saue mankynde by his mercie,
Whome he once had created vnto his glorie.

Yet not all fleshe did he then predestinate,
But onely the adopted children of promise:
For he forknewe that many would degenerate,
And wylfully giue cause to be put from that blisse:
So on Gods behalfe no maner default there is,

The Poet en-
treth.

But

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The Historie.

But where he chooseth, he sheweth his great mercy:

And where he refuseth, he doth none iniury,

But thus farre for mounteth mans intellection,
To attaine or conceiue, and much more to discusse:

All must be referred to Gods election,

And to his secret iudgement, it is meete for vs,

With Paule the Apostle to confesse and say thus:

Oh the deepnesse of the riches of Gods wisdom,

How vnsearchable are his wayes to mans reason?

Our parte therfore is first to beleeue Gods worde,
Not doubtyng but that he wil his elected saue:

Then to put full trust in the goodnesse of the Lorde,

That we be of the number which shall mercy haue:

Thirdly so to liue as we may his promise craue.

Thus if we do, we shall Abrahams chyldren be:

And come with Iacob to endlesse felicitie.

All the rest of the actours aunswer Amen.

Then foloweth the prayer.

Isaac.

Now vnto God let vs pray for all the whole clergy,
To geue them grace to auance gods honoz and glory.

Rebecca.

Then for the Quenes maiesty let vs pray,

Vnto God to kepe her in helth and welth night and day,

And that of his mere mercy and great benignitie,

He will defend and maintaine hir estate and dignitie,

That she being greued with any outward hostilitie,

May against her enemies, alwaye haue victorie.

Jacob.

God saue the Quenes counsailours most noble and true,

And with all goodlinesse their noble heartes endue.

Esau.

Lord saue the nobilitie and preserue them all:

And prosper the Quenes subiects vniuersall.

Amen.

Thus endeth this Comedie or Enterlude
of Iacob and Esau.

